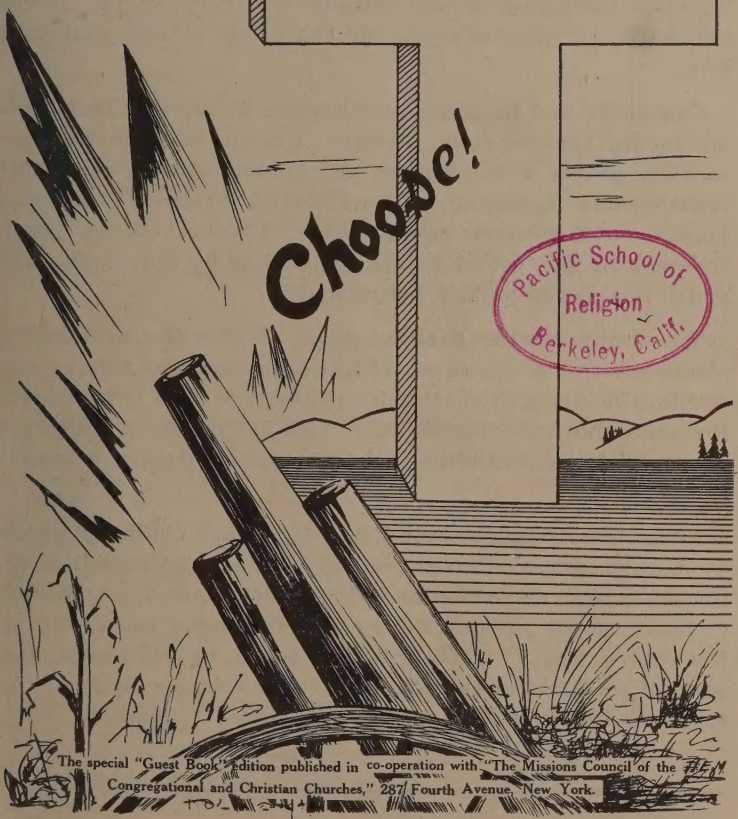
The Pacific

Northern California Congregational Conference

89th Year October, 1939 No. 8

1164 Phelan Building
San Francisco, California



Pacific School of Religion
Berkeley, Calif.

The special "Guest Book" edition published in co-operation with "The Missions Council of the Congregational and Christian Churches," 287 Fourth Avenue, New York.

Choose Ye This Day

CHOOSE! Standing across the highway of LIFE in emblazoned letters is this urgent, pregnant, not-to-be-denied word—Choose.

Across the highway which America must travel today is the word, "Choose." Not between Chamberlain and Hitler, not between the allied or axis nations but between the power backed up by force of arms and the power of self-sacrificing love.

Commerce and business on the route of international trade are facing the warning—Choose! Choose between the immediate profits of destructive war industries with inevitable inflation and depression, and the modest income of productive business with progress and stability. Choose between youth maimed, insane, morally degenerate, dead by thousands, and youth released to make a better world.

The church too must face *a choice.* Will it give unthinking obedience to the state, uncritical acceptance of war propaganda, the strength of its voice in the chorus of hate, or will it declare that our allegiance is to God and our faith and effort are pledged to the building of the Kingdom of Heaven whatever the cost.

Ahead of each one of us individually is that challenge which we cannot escape. *Choose* you this day whom you will serve, for you cannot serve God and Mammon. Hatred, war, selfish grasping, power politics, defeat themselves and leave nothing but destruction. Let us give love, peace, unselfishness, and mutual understanding, yes, even self-sacrifice a chance. "As for me and my house, we will serve the Lord." *Choose!*

PLEASED TO MEET YOU

In all probability this will be the final GUEST BOOK edition of THE PACIFIC. Subscribers to *The Missionary Herald* will notice that pages 9 to 40 inclusive are identical with those pages in their *Herald*. Since a large portion of PACIFIC subscribers never see the *Herald*, this issue will serve as an introduction to it, and at the same time give a valuable portrayal of our Congregational work in California, throughout the country, and abroad.

Hereafter *The Missionary Herald* is to appear in this form. There will be 10 issues a year, each with 48 pages, and the subscription price will be only 25 cents. THE PACIFIC and its staff are anxious to boost the subscription list of the *Herald* up to the level of our own paper, and to double the number of readers of both.

The conference office will be glad to furnish envelopes to churches, on which individuals may subscribe, to either one or both. Send *for a supply* now.

The Pacific
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Harley H. Gill, Editor
Congregational Headquarters

Northern California
1164 Phelan Building, San Francisco

YOUR GUEST
SHE IS WORTH KNOWING

In this issue PACIFIC gives you brief, vivid snapshots of Congregational Churches at work at home and abroad. In reading the stories of these projects it must be remembered that they are samples or illustrations of what is being done by churches, ministers, teachers and lay workers all around the world.

Besides our regular subscribers, this edition will go into the homes of 2500 church families in Northern California. For 25 cents you can have the PACIFIC coming once a month for 10 months in the year, telling its story of our Fellowship. Stamps accepted.

Address: THE PACIFIC
1164 Phelan Bldg.
San Francisco, Calif.

$ Missionary $

54 Per Cent in California

What does the Missionary Dollar do? Fifty-four cents of it stays in California. Churches are helped by direct grants of aid, nearly 20 of them at a cost of about $6,000.00. The stories of some are told in this very paper. Young people's summer camps and rallies are planned and made possible, which cost about $540.00. The Federation of Congregational Women is helped by $460.00 to make their work more effective for the churches. The dues assessed to all our local churches by the General Council are paid by the Conference which costs $1,300 a year. Sixteen aged ministers or widows of ministers are given modest pensions. Interdenominational projects are advanced like the Hip Wo School, the Church of the Sequoias, the Yosemite Park Church, and the California Church Council. Programs are planned for Association and Conference meetings, speakers are scheduled, lantern slide lectures routed, literature furnished and distributed, Sunday School and young people's society supplies are made available. Perhaps of greater importance is the staff of workers. Mr. Best keeping books and accounts. Miss Clark receiving requests for printed materials and knowing how to prescribe. Mrs. Ericson looking after records and carrying on correspondence. Mr. Sherman helping local churches to raise their own budgets and assisting them in programs of religious education and young peoples' work. Supt. Gill helping churches in securing ministers, advising in building projects, working out problems involving personalities, forwarding local efforts in evangelism, acting as executive of boards and committees and representing us in national denominational and interdenominational affairs.

21 Per Cent for Board of Home Missions

To make possible the life of churches among foreign speaking peoples and out in the frontiers and in the dust bowl; to maintain five colleges of front rank and a number of lower schools among negroes in the South; to furnish materials and leadership in the whole program of Christian education for the denomination; to care for several hundred

aged ministers and widows; to do a host of other helpful things through hospitals, visiting nurses, rural rehabilitation and evangelism.

3 Per Cent for Social Action

Three cents out of every dollar is used in research, literature and experimentation that Christians may learn how to deal with war, poverty, unemployment, labor, the migrant, race prejudice, alcohol, and many social sins.

22 Per Cent for Work Abroad

Only 22 cents out of a dollar goes to the American Board for spreading the gospel overseas. Contrary to the opinion of many there are still 457 of our missionaries and several thousand native workers at their posts. In some parts of the world missionary work is difficult as for example in Japan and Turkey, but in others the opportunity was never greater. In West Africa our work is spreading and right there is the largest Congregational Church in the world. In India it is not so much a problem of winning converts as of teaching them what Christianity means. In the Island of Mindanao churches have doubled in number and size. In war stricken China churches are crowded and converts are coming. Not since the days following the Boxer uprising has there been such an opportunity. The conduct of Christians and missionaries has been superb and men are drawn thereby.

ARE YOU NOT GLAD YOU GAVE THAT DOLLAR?

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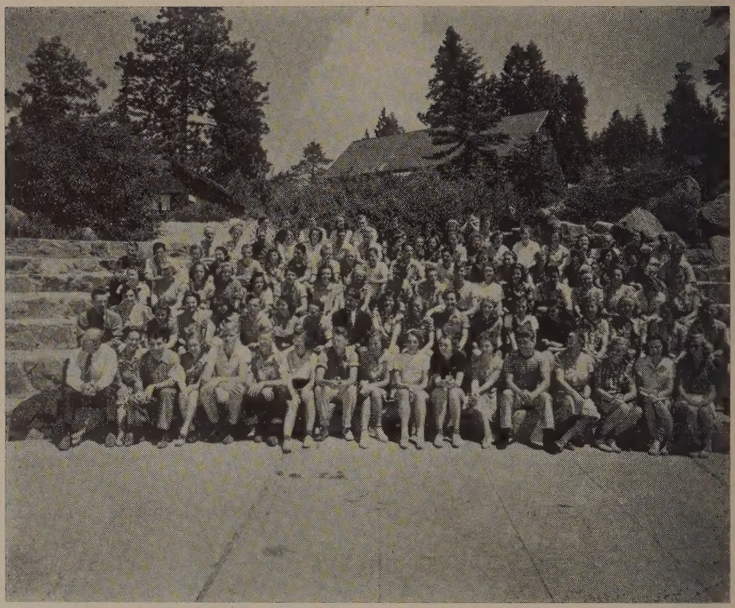
IN NORTHERN CALIFORNIA

Is the church declining in members? Not in Northern California Congregationalism. For the first time in our history at the end of 1938 our membership went over the 20,000 mark and with 200 to spare.

Is the church losing its hold on young people? Not in Northern California Congregationalism. At the end of 1938 the enrollment in young people's societies reached an all time high.

Is the church hopelessly in debt with heavy burdensome mortgages? Not in Northern California Congregationalism. One after another of our churches has gone far in solving its financial problems—Stockton, Oakland 1st, Berkeley 1st, Sacramento, Rio Vista, Fairfax, Broadmoor, Campbell, and Ripon, to mention a number. Rebuilding or extensive alterations have been carried on with finances well in hand at Crockett, Porterville, Fresno, Niles, San Jose, Loomis and Hayward.

Has the church lost the interest and loyalty of its people? Not in Northern California Congregationalism. Never has there been a more united, effective, hard-working fellowship.



Zephyr Point, Young People's Conference, 1939

Miss Mary Fulmer, President, Northern California, Pilgrim Fellowship

Four hundred young people and about 50 leaders gathered in seven young people's conferences in Northern California in summer of 1939. The best ever, was the unanimous judgment of adults and youth.

We wish PACIFIC had space for many more fine photographs that were taken at the Young People's Conferences. The September PACIFIC listed the fifty or more people who served so faithfully.

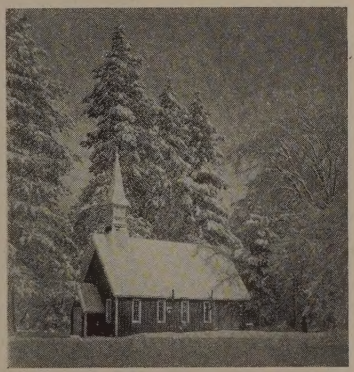
Church service in Sequoia Park

IN GOD'S OUT-OF-DOORS

Among the coöperative enterprises in which our Congregational Fellowship has a modest part are the Yosemite Park Church and the Church of the Sequoias. The Church of the Sequoias is much younger but is making rapid progress under the leadership of Rev. James H. Woodruff.

Do people really go to church in Grant Park and among the great trees of Giant Forest? During the 12 weeks of the summer season the average attendance at the various services each Sunday is more than 1000. The picture shows one group of several. Ministers from 10 denominations assisted this summer. A real contribution to Christian Unity is being made. To worship together under the Big Trees gives people a finer appreciation of each other. C.C.C. boys come to the secretary or to guest ministers with their personal problems. Permanent residents of mountain regions are having the opportunities for Sunday School training of their children.

Yosemite Park Church where services are held in winter



The Famous "920"

HIP WO AT "920"

"920"! Famous as a haven for Chinese slave girls!

"920"! Object of futile anger of foiled slave-traders!

"920"! Created, builded and administered by Donaldina Cameron heroine of "Chinatown Quest"! The large, and well-located plant on Sacramento St. in San Francisco is soon to house the Hip Wo School.

The Union Chinese Christian Academy (Hip Wo) supported by Congregational, Presbyterian and Methodist denominations is the largest school teaching the Chinese language and culture in Chinatown with an enrollment of 585 and a daily average attendance of about 570. Under Christian auspices it is training boys and girls who will one day play their part in the reconstruction of China.

Only the high quality of teaching has kept up the enrollment, for the housing of the school has been extremely bad. But now through the generosity of the

(*Please turn to page 89*)

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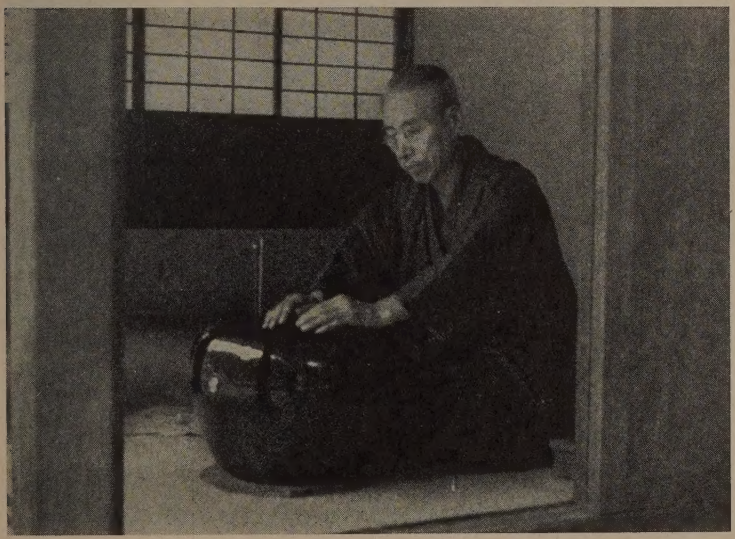
Heart-Searchings in Japan

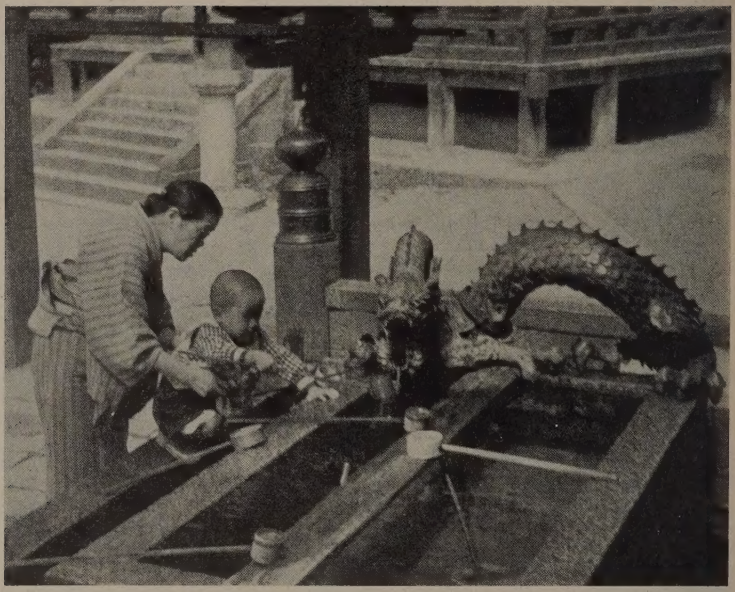
By Douglas and Carol Horton

At Kyoto we were met by Mr. and Mrs. Charles Warren and Mr. Clarence S. Gillette, all American Board people associated with the Doshisha University.

In the evening others came in. The conversation naturally veered to the political situation. Our missionaries in Japan are all asking themselves what attitude they should take to it. On the one hand it is clear that they cannot be as outspoken as we are in America. If they allowed themselves free criticism of the militaristic policy of the present Japanese government, their usefulness in Japan would be at an end. On the other hand, they cannot commit spiritual suicide

A Japanese at rest warms his hands over a hibachi





One takes a sip of holy water before approaching a Japanese shrine

by ceasing to stand for the ideals of international peace and brotherhood to which the Gospel commits them. They therefore live, as do all the Christians here, in a state of tension. It is not merely a tension which is forced upon them by circumstances but a tension which they accept and maintain in the hope of drawing the Japanese over gradually to the Christian point of view. Is it not true that all sensitive Christians everywhere must live in this same way? Surely as long as human society remains un-Christian there will be need for Christians to exert a personal pressure upon it without themselves withdrawing from it.

A sojourn of even a few days in Japan is sufficient to convince one that the criticism of Japanese Christians as being cowardly in refusing to oppose the invasion of China is unwarranted. Once before in modern times Christianity was stamped out of Japan. To protest openly against a policy of the government which is supported by virtually 100 per cent of the non-Christian population would invite a similar fate. Furthermore, many Christians are convinced that their government has a good case.

Here propaganda has done its perfect work. Centuries, they say, have shown that the Chinese cannot develop a stable and enlightened government; it is therefore necessary for some foreign power to take a controlling hand in that country. The capitalistic powers of the West which have dominated the Chinese scene until the outbreak of the incident, have not been there in the interest of Eastern Asia, but purely for the sake of exploiting China for themselves. Japan may have her own selfish motives, but she at least dreams of a peaceful and coöperative Orient in which both she and China may enjoy the blessings of prosperity. Most Japanese believe that during the last fifteen years the Chinese people under Chiang Kai-shek have shown themselves unable to conduct their own affairs. The average Japanese looks upon the Chinese much as the average American of a generation ago regarded Mexicans as a disorderly people. Very little notice of the bombings of civilian populations finds its way into the public press. To the Japanese this is a holy war.

The missionaries, since they can read the foreign periodicals published in English, are the most politically intelligent people in their communities. They are all beautifully loyal to Japan, the country of their adoption. They feel it would be a calamity of major dimensions for Eastern Asia if Japan should become

The Neighborhood House sand box is always full

A shrine on the campus of Kobe College built in the third century

exhausted economically. On the other hand, they miss no opportunity of informing their Japanese friends as to what the Japanese armies are actually doing in China and of quietly expressing their conviction that no good can come of such tactics. Many of them abhor the idea of an American boycott of Japanese goods. By the same token they hope that no embargo will be laid on American exports to Japan, other than munitions. Their argument is that world peace and international understanding cannot arise from such belligerent acts as these.

September 26, 1938. This morning D. H. spoke through an interpreter to a section of the student body of the Doshisha University. At the beginning and closing of the service the audience bowed to us who were on the platform, whereupon we bowed to them—and then all of us turned and bowed in the direction of the Imperial Palace at Tokio. When we brought up the question of "Emperor worship" with some of our Japanese Christian friends, they assured us that there is no such thing. "We respect our emperor but do not worship him. The feeling

that one has when he goes to a Shinto Shrine to celebrate a national holiday or when he bows before the portraits of the Emperor and Empress is much the same as you have on the Fourth of July or when saluting the flag. This is quite different from that which we have from attendance at prayer in church." Bowing toward Tokio at the Doshisha seemed to be much the same as our bowing to each other.

In Korea we were to find a new factor which made the situation there quite different.

This morning we were taken by Mr. Gillette to see our first Japanese garden at the Ginkaku or Silver Pavilion. This was built in 1483 by a Shogun who became a Buddhist monk. In one of the rooms of the pavilion, our shoes being duly left on the threshold, we were served ceremonial tea, very green and bitter. The tea ceremony proper was introduced into Japan generations ago by a religious school who felt the need for regular periods of meditation in the midst of the increasing secular life of their day. The formalities connected with it are definitely designed to slow the tempo of life. They cannot be completed in less than an hour, during which one has ample opportunity to occupy his mind with the highest thoughts in the midst of beautiful surroundings. The little room in which we had our tea was open to a lovely garden. We should have gladly stayed to enjoy the whole tea ceremony but we had neither the time nor the necessary knowledge to do so. We wonder if some American equivalent of the tea ceremony cannot be introduced in the United States to interrupt secularity there. Would it not be well if Wall Street, for instance, should stop for an hour each day to think of high things?

The Japanese garden is a consummation and combination of the subtler forms of art. The

Taking care of brother at the Osaka Neighborhood House

The stone on which Neesima preached in the streets of Kyoto

very stones in it are arranged with the greatest care. The sound of falling water must be heard but it must not be too loud, nor too soft. The colors of the soils and the mosses must follow certain laws of contrast. The very size and hues of the goldfish in the water must correspond to the size of its pools and the color of their surroundings.

At one of the great temples we saw crowds of Buddhists, chiefly women and chiefly elderly women, at their prayers. We can hardly forget one woman whose tears ran down her cheeks like a river as she knelt before one of the shrines, her lips moving, wholly lost in intercession. Is not this capacity for religion one of the secrets of the Japanese grip upon life? Is it not one of the great weaknesses of China that her people have been content to live in an unreligious way? Only when life has a meaning in the large, can meaning be attached to the lesser aspects of it.

We went home by taxi at night, crawling along in the darkness as the government has ordered ten "dark" nights in preparation for air raids. Since China is in no position to bomb in Japan, while Russia has her thousands of planes all poised for flight, these precautions suggest that Japan is really waging war against Russia with the immense natural resources of eastern Siberia as the real objective.

September 27. Mr. Kagawa, who is in the city for some lectures at the school of theology, was expected for lunch, but as he had not arrived at 12:15, the rest of us sat down to eat. In five minutes came a message that he could not get there, so his place was removed from the table. Immediately thereafter he appeared. Apparently this was quite to be expected, as he is a delightful law unto himself. He was in a jovial mood and quickly made his place the head of the table. In great contrast to the other Japanese in their neat, well-

tailored clothes, he was dressed in an ill-fitting and poorly cut cheap black suit—no doubt made in a coöperative factory somewhere!

September 28. In Osaka we were met by Mr. Sherwood Moran. After doing a bit of sightseeing under his competent guidance, we went to the neighborhood house over which he presides. On our way back to the station we walked through narrow city streets swarming with people—a fascinating glimpse of the inside life of a city like Osaka. We enjoyed the grubby little children who flocked around us wanting to be photographed. Mr. Moran has on his board some of the leading men of the city whose Christian conscience is awake to ameliorate the condition of these masses.

September 29. At Kobe College we were met by President Charlotte DeForest. We went almost immediately to the chapel where D. H. spoke, and was interpreted by Mr. Hatanaka, the vice-president of the *Kumiai* or Japanese Congregational and Christian churches and the minister of a great church in Osaka, rightly reputed to be the best interpreter in Japan. To look into that sea of intelligent girls' faces was to look into the future of this country.

September 30. Mr. Moran is a most human and winsome person, loving children. As we sat in the doorway of one of the temples at Nara marveling at the size of the great Buddha within, a flock of school children were ushered in by the teachers accompanying them on their excursion. They were there to see the Buddha, but what is a Buddha compared with Mr. Moran and two curious English-speaking foreigners! In less than a minute they were all grouped giggling about us as Mr. Moran chatted and joked with them. The teachers looked a little glum, not to say grim, but the children greeted us with wavings of hands and giggles whenever we passed them later in the afternoon.

October 1. Almost all of the American Board missionaries of Japan gathered at Kobe College today to meet with Fred Goodsell and us—and with two delegates from China, Earle Ballou and Laura Cross. The importance of the coming of the Chinese missionaries to Japan can hardly be overestimated, since at the present time native Japanese Christians are not acceptable in China, nor native Chinese Christians in Japan. Were it not for the missionaries, the ties of Christian fellowship uniting the Japanese to the Chinese segments of the church would be stretched almost to a breaking point. When the day for reconciliation arrives, the Christian church will be faced with a great opportunity, provided the international bonds have not been cut. The missionaries today personify those bonds

in themselves. In order that they may serve as effective liaison personalities, American Board missionaries are visiting back and forth between China and Japan in pairs every six months while the crisis lasts. When D. H. mentioned this at the Madras Conference, it was commented upon by leaders there as "another illustration of the far-seeing statesmanship of the American Board."

At our meeting President DeForest spoke of the problems of educational institutions in Japan —of the difficulties forced upon the schools by the government in the effort to do away with anti-war sentiment—of the tendency everywhere toward regimentation—of the necessity for choosing between state and church which some teachers felt was being imposed upon them.

Mr. Downs spoke of the problems of the *Kumiai*—of the increasing encroachment of the state as it attempts to use religion for its own ends directing, for instance, that all Christians must hate Communism—of the tendency to make Christianity a national rather than a supra-national religion—of the influence of conservative European schools of theology seen in a tendency to abandon reality and to believe only in a mystical Kingdom of God.

Mr. Hackett, the treasurer of the mission, who had just returned with Mr. Goodsell from Peking, made a most interesting report of what he had seen in China, which had led him to believe in the possibility of effective resistance on her part.

Mr. Goodsell stressed the counter-possibility that the Ja-

A Japanese garden built nine years before Columbus sailed the ocean blue

panese were in North China to stay. He felt that the missionaries of that area must lay their plans with this contingency in mind.

In America we have often heard it said that Japan was so near to economic exhaustion that she could carry on the war only a few months longer. However, in Japan one sees no signs of such exhaustion. Gasoline and other commodities are rationed but unless this becomes more severe, the people can carry on for an indefinite period. At the American Embassy it was intimated that Japan could continue the war for any number of years if the importations from other countries were not cut off. The two uncertain quantities are the psychology of the Japanese people—for even the best disciplined nation can endure privation only to a certain limit—and the importation of supplies from the "have" countries. How long will the United States act as the provisioner for the Japanese forces?

Earle Ballou and Laura Cross arrived late at the meeting, owing to a delay in transportation, but were immediately given opportunity to speak. They mentioned the difficulties facing Chinese missionaries in adjusting themselves to the new regime in North China. Those who can make the adjustment will remain useful workers: those who cannot, face departure from Eastern Asia. Text-books for primary and secondary schools are already being written and printed in Japan. The teaching of Japanese is required in every school. The history books now used teach that Western culture is detrimental to the Orient. The school libraries have been censored, and all the books containing liberal ideas have been burnt or otherwise disposed of. The hardest of all ordeals for the children and teachers are the public celebrations of Japanese victories, for it often means that they must participate with an outward show of joy in commemorating battles in which their own fathers or brothers may have lost their lives. President Stuart of Yenching University says, "Never have I so valued freedom as this year, because I never before knew what it meant to lose it." The middle schools to date have suffered more than the universities. A Chinese teacher said to Miss Cross, "Tell the Japanese that toward the rank and file we have no feeling of enmity"—but Miss Cross wonders how long this can last, as people are forced from their homes, and their little shops taken away from them.

A period of discussion followed the speeches, closing with a beautiful devotional period in the small chapel, led by Fred Field Goodsell. We sang with deep feeling "I ask no dream, no prophet ecstasies," and "Dear Lord and Father of mankind."

What are the hopes and fears of these young North Carolinians?

How the Other Fellow Feels

"ENLARGE our hearts, O God, that we may have room for more of Thy children!" Few prayers are more worthy of frequent repetition.

Did you ever study the houses of a strange community and then try to imagine the hopes and fears of the people who live in them? Or have you sought to fathom the meaning of the faces of a crowd? For many of us the lure of fiction is its endeavor to interpret the inwardness of other peoples' lives.

Fact is far more fascinating than fancy.. If you would look behind the scenes in thirty-five lives, go to your public library or to your bookseller and ask for "These Are Our Lives" (published by the University of North Carolina Press). Here is a cross section of life in North Carolina and Tennessee—share croppers, landlords, mill workers, a country doctor, a Negro dentist, a justice of the peace, a lunch counter girl.

Each of these people tell the story of their lives in their own words. We see their homes, meet their children, find out about their jobs, enter into their joys and feel the bitterness of their defeats. The effect is that of entertaining garrulous hitch-

hikers without leaving the security of our own easy chair.

This book of life is a product of the Federal Writers' Project in North Carolina and Tennessee. Each story is the result of one or more interviews and has been checked for accuracy, although names and places have been changed to avoid identification. It is expected that subsequent volumes will enlarge this panorama of human experience.

"Practically anybody can appreciate the plight of a lone individual caught in the adverse tides of the times," Mayor LaGuardia recently remarked, "but when you ask them to multiply that individual by 400,000 or a million, their imagination gives out!" If you are one of those who are willing to enlarge their horizons with a deeper understanding of the people about us, read "These Are Our Lives."

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The Annual Meetings of the Boards

THE **American Board** will meet in conjunction with the **Mid-West Regional Meeting** in Pilgrim Church, St. Louis, Mo., from Tuesday morning, October 24, through Thursday afternoon, October 26.

Among the features will be the sermon by Douglas Horton, addresses by Oscar Maurer, Moderator of the General Council, Fred Field Goodsell, Ruth Seabury and the usual seminars and banquets. Among the missionaries who will speak are: Lillian Picken of India, Earle Ballou of China, Esther Hibbard of Japan, S. J. Curtis of Africa and W. L. Nute of Turkey.

The **Board of Home Missions** will meet with the **New England Regional Meeting** from Saturday morning, October 28, through Monday morning, October 30, in the Second Congregational Church of Waterbury, Connecticut.

In addition to seminars, banquets, and the presentation of an original drama, "Goin' Home," on Saturday night, the sermon will be preached by Wofford C. Timmons and addresses will be given by Hugh Elmer Brown, President Mary Branch, Warren Wheeler Pickett, Ernest M. Halliday, Douglas Horton, Dwight Bradley, Leonard M. Outerbridge and Oscar E. Maurer.

The people of our churches are cordially invited to both meetings.

Foreign Flashes

By Dorothy P. Cushing

Don't Be a Duck

Many may have read the article quoted from "The Rotarian" by J. P. McEvoy, playwright, author and world traveler, entitled, "Don't Be a Duck." Mr. McEvoy relates: "A friend of mine collects missionaries. 'They are mighty glad to see me,' he says. 'I bring news from the outside world and they give me a real insight into their country. Then they pass me on to the next group with letters that insure me warm hospitality, a chance to live in out-of-the-way places among people knowing the language who are running schools and hospitals. They have intimate every-day knowledge of amazing variety, a fund of stories and experiences that would thrill a tourist—*but tourists never see them.*' " Italics ours!

Tribute to Schools in Turkey

"We'll bring a bed or chair or desk," said Turkish parents when told that there were no more vacancies at the American Academy for Girls, Scutari. No more girls could be squeezed in because then they would not have the personal attention which is essential and for which the school is known. Because Turkish parents know that their daughters will receive careful supervision they have confidence in the American School and are willing to be separated from their children for a year at a time—not an easy thing in Turkey where family ties are peculiarly close.

Not Worthy to Be Mentioned

For nearly a month the shops and markets of Aleppo, Syria, were closed. The weavers and small tradesmen who made up the Bethel Church, always limited in income, were hard hit. There were 71 families—none rich, or even well-to-do. They heard that the American Board was reduced in income. Fred Field Goodsell, who had visited them, received from Pastor Aaron A. Shirajyan, $8.00, "To show our gratitude to the American Board, our mother in Christ," wrote Mr. Shirajyan. In the midst of economic distress that church committee met, prayed and asked each family to sacrifice a meal a day to raise funds to send to the United States, the richest country in

the world. They also raised $12 for the American Armenian Missionary Association. "These are small sums not worthy to be mentioned," adds Pastor Shirajyan, "but let them be like the mites which the poor widow threw into the box." When the shops finally opened Mr. Shirajyan said, "Of course God is teaching something to us all."

A Confession and a Tribute

When a well-trained, experienced American teacher decided to take a post in a mission school she had the current hazy idea that a missionary is a very pious, long-faced person dressed in the styles of 20 years back, who seldom smiles and is interested in the most serious things. "And what did I find?" She now testifies, "A quietly happy coöperating group; each keen and enthusiastic for his own part of the work; highly independent; well educated; not lacking Ph.D.'s and Phi Beta Kappa keys; but not ignorant of social graces either, for kindly hospitality was shown to native people and to foreigners at all times; and not to the poor only, for the rich and noted were often guests in the simple mission homes. I met more distinguished foreigners and Americans, either residents or travelers, than ever before in my life. I soon discovered that to be a worthy member of that group I should have to exert myself as never before to reach their standard of excellence in teaching, of kindliness in personal relations with students and colleagues and of cheerful helpfulness in whatever project was in hand. It was the time of testing for me, a test of Christian community life, and I found it good."

Now As Never Before

With great impressiveness the first three Chinese workers in the Fenchow area of North China have been ordained to the ministry. They are Wang Ching Wen, Principal of the Harwood Memorial Bible School in Fenchow; Chang Yao Chai, District Evangelistic Supervisor; and Kao Hsi T'ing, youthful preacher of the Fenchow Church. Chinese pastors and American missionaries took part in the service. Harold S. Matthews of Fenchow gave the charge and Lucius C. Porter of Peiping preached the sermon. Elmer W. Galt of Paotingfu was chairman of the meeting. "The high morale of the Chinese leaders has been a constant inspiration to all," say the missionaries. Those working in the fields where the bitter tides of war and its results have swept back and forth, report, as did one of their number, that "the Christian message has never been so welcomed by country people at any time in my 25 years here."

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On the Marsh

WITH THE BOYS AND GIRLS OF AMERICA

JIMMY lives "on the marsh" and likes it! To the bare feet of a ten-year-old boy there is nothing more comfortable than the oozy muck which surrounds his house. When it is wet you can make all manner of things with it, but even when it is dry it feels soft and almost silky to the touch. Jimmy's mother isn't so enthusiastic. Although her clothesline is always full, her children are usually dirty! She complains that the marsh is a smudgy place. "You couldn't get dirty so fast in the Kentucky mountains where I grew up," she often says.

A Schauffler girl invites Jimmy and his pals to the Center

Hills are something Jimmy has heard about but never seen. Ohio's onion marsh in Hardin County is just as flat as land can be. The rows of onions, sweet corn and potatoes stretch away as far as the eye can see. The people who own these endless fields live somewhere else. Along the highways are little shacks for the men and women who do the work. Jimmy's house is rather full with his father and mother, four brothers and sisters and one grandfather. His father is on the WPA, while his mother works "in the onions." This means that there is no one to

At Jimmy's house the clothesline keeps busy

look after the five children during the long summer days.

If it wasn't for "the Center" Jimmy would have nothing to do during the onion gathering season but to get dirty. Every June the Council of Women for Home Missions sends three college students to work with the children of the people who are gathering the crops on the marsh. This year all three came from Schauffler College in Cleveland. Their equipment consists of an old school house which has been scrubbed and painted until it is quite presentable, and "Jezebel," who has developed some peculiar ways during the eleven years that she has been in the transportation business. Somebody described her as "an old lady with a cranky temper." The children sing songs about her, and even offered a prayer on her behalf when she landed in the repair shop.

Every morning Jezebel makes three trips to gather up the children. The first time around it requires two girls to "work the ship." One drives while the other holds the babies. By the time everyone has been brought in there are usually about forty children on hand. The morning is spent in free play, an assembly where stories are told and plans made, craft work, and a vigorous "clean-up" of place and children just before lunch. This is served at two tables. Everybody drinks a half a pint of milk. There are always two vegetables of which one is hot, sandwiches and dessert, usually cookies. Once Jimmy talked too much at the wrong time, and his punishment was to see the cookie plate pass him by.

On the marsh, onion rows extend to infinity

The children enjoy waiting table on one another. They also wash the dishes.

From one to three everyone keeps quiet while the little children have their naps. Then comes another "clean-up" and inspection, followed by a worship period when everyone sits on the floor during soft music and prayer. At four a friendship circle is formed, everyone sings "taps," hands are squeezed, and it is time for Jezebel to start out on her 35 mile chore of getting everybody home.

Having achieved the dignity of ten years, Jimmy doesn't depend on Jezebel. He can't wait for her to come and get him. Usually he is the first to arrive at the center and the last to leave. Once he hauled some muck to the Center so that they could plant flowers in front of the building. In such rich soil they come up in a hurry.

Jimmy likes to work. He has a little plot of ground which he manages all by himself. Being a bit Scotch he counts his seeds before he plants them and then keeps score on how many come up. Once he got 99 plants out of 100 seeds. His ambition is to save his money and become a doctor.

The Center has taught Jimmy all sorts of things. Telling stories is one of his hobbies. He likes those about Robin Hood best. The worship services have meant so much to him that every week he gives the workers a nickel with which to buy him two candles—one red and one blue—which he uses in a little worship service of his own at home!

A Litany of Remembrance and Dedication

FOR USE ON ARMISTICE SUNDAY

By Boynton Merrill

Minister: Almighty God and everlasting Father before whom stand the spirits of the living and of the dead, and in whom all are alive forevermore: for this day of remembrance, for the recollection of the hour when men laid away the weapons of war and turned their faces toward peace, for the hopes that rose above the shame of strife and the noise of battle;

People: We praise Thee, O God, and bless Thy name.

Minister: For the brave and wise, and good of every land and age who have dreamed and labored that men might be of good-will and live at peace; for all who have borne faithful witness to Thee, who art the God of love and have sought to serve Thy Christ who is the Prince of Peace; for all who have sought the truth and have faithfully served it; for all who have loved beauty and labored to reveal it; for all who have hungered and thirsted after righteousness and have lived and died for it; for all these;

People: We praise Thee, O God, and bless Thy name.

Minister: Accept now, O God, the prayer which we lift for all who in obedience to the voice of duty have counted their lives of little worth but have rather offered them to defend the right, to protect the innocent, to set free the enslaved and to put down evil. Grant, we pray Thee, that their devotion may bear good fruit in us and do Thou reveal to us nobler ways of serving these same noble goals. Hear our prayer for those who have died in the defense of these

things: we ask for them Thy pardon for all their offenses, the joy of Thy salvation and a safe refuge forever with Thee.

People: Hear our prayer, O God, hear and answer.

Minister: Draw near to comfort any who mourn because on fields of battle, on foreign shores and on the great deep, loved ones have for their country's sake laid down their lives. Grant to those who sorrow that peace which the world so often takes away and which only Thou canst give. Bless to them their memories. Increase in their hearts their faith in Thee and the assurance that in Thy hand of love rests all that Thou hast made.

People: Hear our prayer, O God, hear and answer.

Minister: O Lord our Governor, whose glory is in all the world: We commend this nation to Thy merciful care, that being guided by Thy providence, we may dwell secure in Thy peace. Grant to all in authority, wisdom and strength to know and to do Thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in Thy fear.

Preserve us and our leaders from the evil spirit of undue ambition and vaunting pride. Teach us to labor with wisdom and sincerity, that peace may be maintained both within our borders and with all other nations. Turn the hearts of all men toward Thyself; hasten the time when, the world around, the Spirit of Christ shall fill all nations, and all on earth shall find their greatest joy and chiefest glory in the knowing and the doing of Thy will.

People: Hear our prayer, O God, hear and answer.

Minister: O Lord, receive the prayers which we Thy people have offered this day unto Thee. Grant that we may both perceive and know the things we ought to do—and may also have grace and power to fulfill the same: and of Thy mercy keep us faithful, through Jesus Christ our Lord. Amen.

(A complete service of worship for use on Armistice Sunday containing this litany and other materials may be secured from the Council for Social Action at 289 Fourth Avenue, New York City, for $1.00 a hundred.)

On the road near Fenchow

Along the Chinese Countryside

"SAMPLES" FROM A THREE-WEEK TRAVEL DIARY

By Mary L. McClure

FEBRUARY 7. Miss Ho, our Bible School nurse, and I left Fenchow about 10 a.m. this morning, in Tu Mei's ox cart, and with his little brother as driver. We had no trouble at the city gate. When we were safely past the sentry I was amused to see the lad slip his gate pass underneath a metal clip on the harness. "It's better to keep it out of sight when travelling in this direction!" he said with a smile.

February 9. At Pai Shih Ts'un. This village is situated on a steep loess hillside with most of the people living in caves dug out of the hillside and faced with brick. These cave homes rise tier on

tier, and the little paths connecting the various levels are steep and narrow. Miss Ho and I went calling up and down in some of the homes this afternoon. Upon our return the cave room which serves as both the woman evangelist's home and the church was crowded with older women, younger men and many children, a dirty, unkempt-looking lot for the most part, but eager and friendly, and, so far as the "foreigner" was concerned, curious! They love to sing and we taught them several new songs. Then I talked to them of the necessity for having a growing Christian experience—of becoming a New Person at this New Year's time. Miss Ho made them look sheepish and try to hide their hands up their sleeves when she talked to them of the necessity of keeping clean, washing their ears and necks as well as faces, and cutting finger nails. One young fellow up and left, raising a laugh!

We were both pretty tired, and it was very late before they left. So it didn't take us long to turn in, even though Mrs. Yao and her young daughter-in-law stood curiously by "to see it all" before they, too, decided to get up on the brick platform bed.

February 10. Crowds began coming before we had had our breakfast. We sang, and sang, taking turns in leading. About 9:00 it began to snow, and continued steadily (great fluffy

Chinese babies are adaptable

flakes) until late afternoon. About noon I suggested that the men either stay or depart, as they wished, while we held a women's meeting. Most preferred to stay! About forty women were present, and fully as many children. Miss Ho gave them a long hygiene talk, telling them many things they ought to know, but probably do not. I tried to impress upon them the advantages and desirability of a Christian home.

Mrs. Yao made us some good fried cakes with meat and vegetable filling, and walnut soup for dinner. Folks came for more singing before we had finished eating, but soon all piled out into the softly-falling snow to see a little thirteen-year-old bride

who had just arrived in the village. We ought to do all we can to educate our church members on this question of too early marriage. The usual custom here in these mountain villages is to marry the children at twelve or thirteen—fourteen is considered quite out of the ordinary!

About five o'clock, Mrs. Yao and I left Miss Ho to continue the singing class and went out calling, slipping up and down those steep paths in the snow. The homes we visited seemed surprisingly comfortable in view of the fact that the people are so poorly dressed. Above the village temple we passed a large flat stone by the side of the road. "Do you know what that is?" asked Mrs. Yao. "It's one of the entrances to a cave under the temple in which most of the women and girls hid at the time the visiting soldiers came to our village." Later we saw a second entrance to a nearby gully, to which the women had to be let down on ropes from the high bank above, in order to enter. They were hidden away in that dark cavern for several days.

We returned to the church at dusk to find the crowd still singing, and in the gathering twilight I led them in a few games which were vociferously appreciated. This crowd of young men is a wonderful opportunity for Mrs. Yao. She says that about half of all the young men in the village

Getting the toothbrush habit

Young Chinese like teeter-totters and swings

come constantly to the church. They need recreation and evening classes, for even the best-educated have had only two or three years in school. Many of them sheepishly shake their heads when we offer them a song sheet. The evening meeting was crowded, and none too quiet, although the little group of literate young men on the front seats, clustered close around the tiny lamp, were attentive. After all had left I had a good talk with Mrs. Yao, suggesting that she gradually train the church members to lead the evening meeting instead of always doing it herself, and that she have in mind some definite plan for their instruction not only in religion, but in the other "R's" as well. I also suggested that she begin among the church members an educational campaign against too early marriage, and that in all of these we would be only too glad to help her with suggestions and material.

February 15. We reached Chin T'ung at 2 p.m. About a mile from the village Mrs. Ch'ao and about twenty little girls were waiting to meet us. From there on we continued to gather up more and more, as a snowball gathers snow, until on our arrival the room which they had prepared for us was packed to the doors. Chin T'ung will always be for us "The Singing Village." This crowd of bright-faced, attractive little children seemed inexhaustible. And they get such a kick out of it! They went

through considerable of their repertoire before we were invited to dinner, (the inevitable chao tzu!), then after dinner favored us with more until we started out calling. We are veritable Pied Pipers as we go about these days. In one home Miss Ho busied herself with a little child who had been sick for a month, but for whom the stepfather refused to call a doctor. In another we found five lovely daughters. The youngest, a child of four, sang song after song, verse after verse, true as to tune, and with such evident enjoyment. Then the father said, "Now let's all sing and be happy!"—the motto for the town, I take it.

The children have Sunday school each Thursday, when Mrs. Ch'ao comes over from T'ien T'ung. And on the other days they all gather here at the Chao's each evening to sing their songs, repeat the stories they have been told, and the memory verses. Tonight we had a little informal prayer meeting with thirty-five or forty present, about half of whom were children.

February 16. At Chin T'ung. Our nice host here at Chin T'ung is a refined and beautiful spirit, and warmly Christian. After breakfast in the home of Neighbor Li, Miss Ho went out to call on some sick, and before she returned seven or eight mothers had gathered in our room, bringing their children to be vac-

Making cloth at Mary McClure's School

Teachers are also mothers in China

cinated. Then came Mr. Liu and Mrs. Ch'ao from T'ien T'ung. This being the Thursday "Sabbath," the children had Sunday school out in the court, after which I led them in playing some games. Then we had "church," also in the open courtyard. I used Mr. Feng's New Year song.

Immediately after the meeting Mrs. Liang, mother of a former primary school student of ours, came to call us to dinner. Such a poor family! And the children so ragged and dirty. I felt most uncomfortable eating food which I knew they could ill afford. Afterward more calling, then more singing and visiting with the crowd which gathered in our room, while Miss Ho went out to see some patients. Finally, when I had sung all the Chinese songs I could think of, at their request I sang a couple of English ones, and then got out my harmonica and played for a while.

About as many at the evening meeting as last evening, but it was much more quiet. Our host, Mr. Chao, led, called on Miss Ho for prayer, and then read John 15 : and asked me to "explain" it. After the meeting the crowd piled back into our room for more singing and visiting, and it was well on toward eleven before we said "good night" to the last visitors.

Those Neighbors of Ours

THE Blacks live across the street. Their house and lawn are well kept. They pay their bills. In the eyes of the community they are "good people."

Yet the Blacks exist in a little world. The man of the family is absorbed in his job and his yard; his wife concentrates on her home and two or three friends. Their days run in a rut. Sunday morning is a time for odd jobs, Sunday afternoon sees them at the picture show. They share the popular prejudices of the day against this race and that. Importunate beggars are the recipients of their only giving. As the years go by their circle of friends grows less. The church has no place in their lives.

Jack and Mary are children who play in our yard. They are bright, intelligent, friendly. The public schools are doing well by them. Their parents are sending them to dancing school and providing music lessons. But to Jack and Mary the church and the faith for which it stands are an unknown world. The Bible is merely a dusty and rather forbidding book. "Get while the getting is good" is the only philosophy of life which they have encountered. Something is lacking in their training.

On every street are families such as these. They are respectable folks, but they have no traffic with the church. They are missing much—the fellowship of kindred minds, the sense of participation in a great enterprise, the inner exaltation which comes when we feel ourselves in the presence of God.

Why do these people pass by the church? Some have never been within its walls often enough to feel at ease. Others have been deterred by something which happened—usually a long time ago. All too many Sunday Schools have concerned themselves with trivialities. Sermons have been long and boresome. Ministers and people have sometimes lacked the essential graces. Usually the excuses which are given for ignoring the church are an inheritance from the remote past. The contemporaneous reasons are inertia and prejudice.

You and I believe in the church. Our days are friendlier, our thoughts more far-reaching, our hearts happier because we attend divine worship. That which means so much to us and to our families we should share with others. This means the Blacks across the street, Jack and Mary, and the other neighbors in our block. We should do more than "expect" people to go to church

"I'll meet you at the church" is one of the highest expressions of neighborliness . . .

because "it is good for them." By our daily walk and conversation we should demonstrate that the Christian faith has done something for our lives.

But there are also practical steps to be taken. Most nonchurchgoers are at least twenty years behind the times in their notions of church life. We might well mention to our neighbors that the church of today is quite different from that of grandfather's day and that they ought to take a fresh look at this ancient institution. It also requires courage for the uninitiated to cross the threshold of a strange sanctuary. Many people do not know just what is expected of them in church. They will feel easier if they are accompanied by a friend when they first venture into the House of Prayer. How long since you took a neighbor with you to church?

Men and women are in a state of continual change. Life brings varied experiences. The man who feels competent to manage his own affairs in his own way today may be groping for the help of a higher power tomorrow. Sooner or later we are all susceptible to religious influences. Some day our neighbor will need the strength and inspiration which the church has to give. When that time comes we should not fail him.

"Reaching the Unreached" is one of the current goals of the Program of Progress of the Division of Christian Education. Let us do our part right on our own street.

How the Books Came to Talladega

By Buell G. Gallagher
President of Talladega College

LAST April we dedicated Savery Library, a fine new structure designed to serve the college, the City of Talladega, and the entire county around us. With a special reading room under the care of a trained librarian who has lived and worked in Talladega for a quarter century and therefore knows most of the reading clientele personally, the city library service should reach both the Negro and white citizens of this town of 10,000 persons. A Bookmobile will go out over Alabama's red hills and country roads to reach tenant farmers and share croppers within a radius of twenty-five miles, using some fifty rural schools as distribution centers.

We have the new building, but eighteen months ago we did not have a single book for either of these services. And so we "told it to the churches," through *The Missionary Herald*—and what a response! At first the books came in slowly, in small packages, and cartons, by twos and threes and half-dozens. Then they began to come in boxes and barrels, in multiple shipments. From Alameda, California, to Wilton, New Hampshire, the women of the churches boxed and freighted books to Talladega. The response was heartening.

Men who have spent a lifetime building up a fine private library of classical and popular literature have gone through their shelves and selected the best and most treasured books they had, and forwarded them to Talladega. Valuable sets of standard works have been taken from libraries of husbands or relatives who have fallen asleep, and sent to Talladega in memory of those who treasured them. Bob Armstrong of New Hampshire sent some fine first editions. Affection and forethought are written into the title pages of many a book now at Talladega.

Some have sent a single book, others many boxes full. The Union Congregational Church of Upper Montclair, New Jersey, which has long befriended Talladega, leads the list with its shipment of forty-four cartons of well selected books. But Lombard, Illinois, a comparative newcomer in our lists, follows in second place with twenty-seven cartons. Old Plymouth, of Minneapolis, nailed up twenty-one boxes of good books and freighted them, but Fidelia Circle of Bakersfield, California, just nosed them out with twenty-two. The Ames, Iowa, church made the largest number of individual contributions. Among the states, Minnesota shows the largest number

of churches and individuals responding to the appeal; but Connecticut and Massachusetts tie for a close second, Center Church of New Haven keeping its distinguished place among the friends of Negro education and Talladega College. Altogether, we have received shipments of books from 216 donors, both individuals and groups, in twenty-four states and the District of Columbia, totaling 573 boxes or packages. We have been so deluged with these shipments that we have not yet been able to unbox and shelve them all.

Nearly all of these came with the shipping charges prepaid. This means that the donors were sincere enough about their good wishes to stand the cost of getting their gifts into the field of work. Much culling and eliminating was done before money was spent for freight and postage. These are usable, good books.

Our little library staff of five persons is barely adequate to handle the day-to-day routine of Savery Library's threefold service for the college, the city, and the county. They cannot possibly undertake the cataloguing of ten thousand volumes. Citizens are repeatedly inquiring, "When are you going to start up the library service for us?" The only reply we can give is, "As soon as we can get the books catalogued and shelved." The needed answer is gifts—this time gifts of money. We have hopes that a single grant from special sources will defray the major expense of this cataloguing work; but it will require a thousand dollars in addition to get the whole system operating.

Talladega's New Savery Library

Victor Obenhaus became head of Pleasant Hill in 1938 . . .

Pleasant Hill After One Year

By Victor Obenhaus

My wife and I were a thousand miles from Pleasant Hill when we looked at some pictures of Academy students. Of one young person after another we said that if the Academy had done nothing more than aid in their development that it would be justified. Our first year has "sold" us on the students. But no matter where one goes there is always an opportunity to guide the developing of young people with excellent potentialities!

Much has been written about the people of the mountains, their history, their characteristics and their future. The romance and the drama are here, but some unpleasant, inescapable, economic and social facts are also present.

A warmth of personal interest binds us to the students. Our relationships with the faculty have been happy. Based on intelligence, broad interests and devotion to their work, it would be difficult to equal this staff even in the best urban high schools. But these considerations do not constitute the chief reason for desiring to continue our work at Pleasant Hill. Actually, the very efficiency and

Pleasant Hill's chapel serves many purposes

spirit of the faculty depends for its life upon something more.

Fortunately Pleasant Hill Academy is a private school in which there is unlimited opportunity for the wholesome expression of religion in life. Although not denominationally aggressive, it seeks to bring to all aspects of living a strong Christian emphasis. This has been a source of vigor. Where rigid demands are not made, the conduct of religious activities sometimes grows indifferent. We of the faculty realize that with our freedom goes greater responsibilities. We seek to awaken an increasing sense of the dignity of human beings, and a greater awareness of the source of all life.

Those of us who have lived in the cities take educational opportunities for granted. Within the past few days I have been confronted with a task requiring all the wisdom of Solomon—that of deciding which two girls out of eighteen should be permitted to occupy the two places left in our girls' dormitory. On the same day decision had to be made between twenty boys for four vacancies. Each of these young people would make a fascinating human interest story. With few exceptions, those rejected will be unable to attend school next year. Some of them are twenty years old and have waited long, either to be spared by their families or to secure the means for going away to school. The point is not that Pleasant Hill Academy is unable to provide school opportunities for a larger number of

Everybody works at Pleasant Hill

applicants, but that we have the satisfaction of helping students who are eager to come to us.

Working with individuals who have only the most meagre background gives the thrill of witnessing a growth proportionately more rapid than in the case of city youth. There is the pleasure which comes from aiding at least a few young people to develop a sense of values with which to distinguish the tawdry and the good in the new world into which they have suddenly come. Some will learn the difference between Mendelssohn and Minnie the Moocher! In a struggling institution with inadequate equipment one feels the necessity for making improvements. One comes to love the physical beauty of the mountains.

Such are some of the many facets of the task which confronts us. No one of these alone constitute the major appeal of Pleasant Hill and yet all of them are a part of it. We are hesitant about putting this principal source of attraction in a single statement lest it be misinterpreted, but nevertheless we offer it.

Pleasant Hill Academy provides one of the richest opportunities for modern pioneering of which we know. It is situated in a vast and yet scarcely developed region. Contrary to popular opinion, the Cumberland Plateau is densely populated as compared with rural America generally. Modern civilization is suddenly breaking in on these people. Most of them are not going to leave the highlands. If wisely

encouraged they can make a reasonable living where they are. Differing ages and backgrounds will require corresponding educational variations. Here we believe that our school has a rare opportunity.

Before the stranglehold of an other-worldly type of religion can be broken or the clouds of superstition and bigotry lifted, or the menace of ill health removed there must be a corresponding rise in the level of life. Government and private agencies are making significant gains against these enemies of civilization. Our neighbors and co-workers at the Community Church and the Uplands Sanatorium are doing heroic work. The available information and training must be brought to the people themselves. This is one of our tasks at Pleasant Hill Academy.

It is this "something more" which gives us our sense of perspective; but this does not pay the grocery and light bills! Nevertheless it is the conviction that we can influence life at its very foundations which gives us hope. We trust that the payments on our recently purchased secondhand tractor will be met; that we can secure sufficient land to make it unnecessary to buy feed in the winter for our dairy herd; that we may be able to erect a usable school and community library, manual training and home economics building, and a girls' fireproof dormitory to replace our present dangerous structure. We might be depressed by the deficiencies of a school plant composed of frame buildings whose peak of usefulness passed a quarter of a century ago, were it not that what is being done with these antiquated facilities is meeting needs as genuine as those faced by the pioneering founders fifty-five years ago.

This is why we are at Pleasant Hill Academy!

Hip Wo at "920"

(*Continued from page 56*)

Presbyterian Board of National Missions, the Chinese rescue home has been moved to smaller quarters and "920" is to be the home of the Hip Wo School. The Chinese are conducting a financial campaign which will pay for extensive alterations and for furnishings. The new quarters will permit some growth in enrollment and the doing of a higher quality of work. Supt. Gill is President on the Board of Directors. Mrs. E. V. Krick and Miss Helen Perkins are valued members. The principal is Rev. B. Y. Leong, pastor of our Chinese Church, and he more than anyone else is responsible for the great success.

Y. P. in Service

All too often young people are urged to be loyal to their church but are given no definite task to do. Rev. Tom Watt of Berkeley Park Church for several years has used his young people as a choir. Every Friday evening they meet for a light supper. This is followed by a religious service and choir practice. There have been many changes since the photo was taken, as members of the group marry, get jobs, or move away, but there has been no abatement of interest. This summer Mrs. Annie Jones Hughes, director of the Welsh Women's Chorus has taken over the musical training of Mr. Watt's young people, and they are his indeed.

The South Berkeley Church would have been closed several years ago, but a council of East Bay Churches recommended that the conference assist. This crowd of young people justifies the assistance.

Choir Park Church, Berkeley

CHILDREN'S PROJECT

Last year 36! This year 43! Children from the mission district of San Francisco are taken each summer for an outing and a training school by Grace United Church of the Mission. "The Children's Project" was conceived by Rev. D. W. Throckmarton who felt that the usual church program was not adequate for his district.

Week by week through the year he has classes and clubs of boys and girls coming to the church. With a very modest budget (last year $723.62) he secures leadership and cares for the classes and puts on the summer camp. This project is outside of the regular budget of the church. The Thank Offering of our Federation puts in $250.00 and the balance is given by friends of the pastor and business men of the mission.

As to results, well here is one instance of a number that could be cited. One boy who was involved in a car theft last January not only helped in the camp this summer but is now directing a group of small boys in the gymnasium.

Ready for camp

"Away we go"

STUDENT RELIGION

College students are religious—just as are all persons. But their religion needs to be Christianized. Sometimes a start has been made toward Christian living, but perplexities and problems have confused the student until he has lost his sense of values—he needs personal counseling and guidance. Another student sees the way but lacks strength and courage to follow—he needs the sustaining power of a fellowship with friends who share his vision and purpose.

It is for this purpose that the Northern California Congregational Conference and the First Church of Berkeley have established Plymouth House as a student center near the U. C. Campus—to help Christianize the religion of college students.

State education tends to strengthen secular forms of religion—that is, forms of religion which have an incomplete or

restricted purpose. Its strength lies in that it provides tools for living. Its weakness lies in that it provides insufficient purposes for which the tools are to be used. It does not seek commitment to the highest, but scientific evaluation and academic knowledge—knowledge which often becomes the tool of dangerously inferior purposes.

To enlarge the religious vision, to create a high sense of human value and purpose in growing persons, to foster in them a consciousness of God as a reality in human experience, and a sense of personal relationship with Him, and to provide the power of the spirit of good will which seeks the welfare of all men—this is the work of the student Christian center.

Growing into maturity in Christian living is even more important than the achievement of a bachelor's, master's, or doctor's degree.

Already the wisdom of the Church in providing such a center as Plymouth House is bearing fruit. Already college trained men and women are taking their places as laymen and women of vision and ability in our various churches.

Through its varied activities of discussions, lectures, worship experiences, fellowship and recreation programs, Plymouth House is a center for the Christianizing of religion. It is open daily for the use of students. Its director, Rev. G. Arthur Casaday, a graduate of Pacific School of Religion, is a counselor, and friend. The students who gather at Plymouth House are on a quest together to find the great goals of life and to experience the thrill of creative living. No sickly substitutes will do. Under the trained leadership provided by the Conference and the First Church, they seek LIFE—the living Christian Way.

Plymouth House Installation Dinner

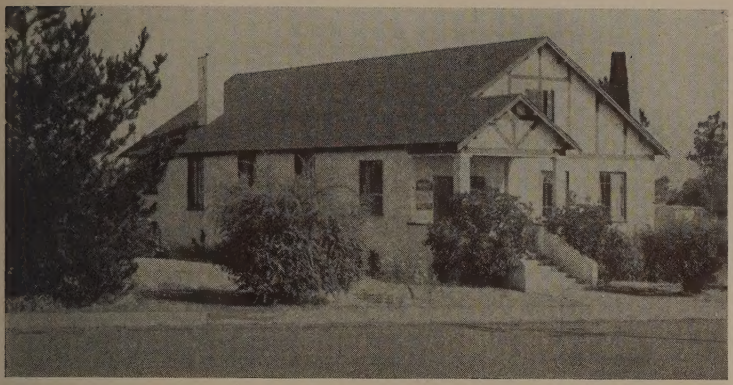
San Carlos Young People in Summer House

Fastest Growing

"California is growing, and at a rapid rate. The biggest growth between 1930 and 1939 was in San Mateo County, where the increase was forty-two per cent. Santa Clara County jumped thirty-six per cent, San Francisco County, fifteen per cent, Los Angeles County, seven per cent and Monterey County, thirty-nine per cent.

"The population of San Carlos in 1930 was 1132. Today it is four times that figure. In the month of July, the number of new homes started, and the building costs were greater than in any other municipality in San Mateo County—fastest growing county in the fastest growing state in the Union."—Editorial in local paper

This growth has put a real problem on the local church school. The average attendance of children (adults meet at a different hour) is over a hundred during the school season. This crowds the chapel to capacity. There are at least twice that many children of Sunday School age to be reached. In one of his recent rounds of calls the pastor, Rev. H. J. Loken, discovered in a single block adjacent to the church 34 pre-school children. To help meet the emergency the men's club, recently organized with 35 members, has built a temporary summer house that



San Carlos Chapel

can be used till the bad weather sets in. The public school had to increase its capacity by 100 per cent last year.

The Community Church of San Carlos is the only Protestant church in the community. To help the newcomers who are moving in every week the women of the church have organized themselves into five friendly circles which cover the entire territory.

The church is small, having a total membership of only 82. Thirty-three of these were added since February (the arrival of the present pastor).

A planning committee is at work on a program of physical expansion. The problem it is facing is how to finance adequate structures from a population 90 per cent of whom are building their own homes under heroic efforts and sacrifices.

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Crocket Advances

The federation of the Congregational and the Presbyterian churches of Crocket was formed some 15 years ago. One resident minister, Rev. Rudolph Caughey, serves both groups. The two separate properties were disposed of and last year a new house of worship and service was erected at a cost of $20,000 including furnishings, all of which has been paid except for a few hundred dollars, which amount is covered by subscriptions that are being paid in regularly.

The site was provided by the local Sugar Refining Corporation and they have landscaped the grounds and maintain the surroundings as a beautiful park.

Interior View of Church

Interest and attendance have been greatly increased. The Sunday School work is well provided for with departmental groupings, and this has added much to the efficiency of the work done. Perhaps the most noted increase is with the beginners, whose enrollment and attendance have trebled.

The church auditorium will seat 200; is ideal in architecture and acoustics. Perhaps the most beautiful feature is the communion table placed at the very end of the chancel, having on it an attractive cross and before it a colored reproduction of The Last Supper, which, when illumined by hidden lights, is very effective.

The building was dedicated last October.

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Women's Federation News

Edited by Mrs. Wm. T. Sadler

Our Federation women have had a busy year, faithfully carrying many old responsibilities and undertaking several new ones.

We are continuing our help in the migrant work, by sending literature for their summer vacation schools, by gifts to the children at Christmas, by clothing all the year round and in more personal ways. Shipments of warm clothing also continue for the Indians of Modoo County and for Trinity County needs.

Last year our Social Welfare quotas, totaled $901.93 for Home Missions and $337.30 for Foreign Missions, a grand total of $1,239-.23. This was a gain over our previous year's gifts.

Continuing our interest of many years, we have sent about 500 additional books to Tillotson College at Austin, Texas; and to Talladega College in Alabama (a new interest) we have sent about 250 books for their new Savery Hall library.

In Berkeley, our women are taking a special interest in the Chinese Congregational Church, which is a conference project but is attempting a large measure of self-support and a considerable amount of necessary repairs on their church building.

Special gifts of money from eight of our groups, totaling $50.15, were recently sent to our Home Field Secretary to buy paint and much-needed song books for Rev. James Salmon's church at Hayfork, Trinity County. Our Trinity County work was our earliest Thank Offering project and is still our largest ($720.00). Year by year we have undertaken additional projects: Dr. Leonard Wilbur of Taiku Hospital, China ($325.00), the Children's Project in San Francisco ($250.00). Last year our Thank Offering was $1,433.58. This year we are setting $1,500 as our goal, so that we can send $200 to Tillotson College toward their new building.

Homecoming missionaries are warmly welcomed at the San Francisco pier by our Hospitality Committee, and often many others of our women are on hand to bid them Godspeed when they sail. Church entertaining of missionaries (suggested last year by our Foreign Field Secretary) has been successfully carried out; also informal gatherings in homes for some of our missionaries. In several cases we have been able to contact outgoing missionaries sailing from San Francisco and to supply them with some things they would like to take back for their work. In this way a large amount of muslin for hospital use, music and musical instruments for schools, quanti-

Pacific School of R eligion
Library
1798 S cenic A ve.
Berkeley, Calif. C

ties of reconditioned Christmas cards, colored Bible pictures, and other things, have gone to China, particularly, and also to India.

Our Federation spring meeting, was held last April in the Temple of Religion at the Exposition on Treasure Island. The unique setting and the fine addresses made it an inspiring occasion.

HAIL, LAYMEN

The Laymen are getting under way. For many years the women of Northern California have been well organized and have rendered yeoman service to the churches and the conference. In recent years the young people have come to the front with the Pilgrim Fellowship and Young Adult Association. Following the first visit by Don Adams, laymen of the Bay Association got together and formed a fellowship sponsoring several inter-church dinners. A year ago at San Mateo a Commission on Laymen's Work was authorized and it soon came into being. Its first project was the sponsoring of ten district dinner meetings for laymen to hear and question Dr. Dwight Bradley of the Council for Social Action

Now plans are under way for Laymen's Day at the conference at Santa Cruz, Thursday, October 19. Laymen will share in the afternoon conference program and the evening banquet, but will have their own discussion group in the morning with Dr. Douglas Horton as speaker, and luncheon with Dr. Wm. F. Frazier.

Five week-end retreats are being arranged, each one to open at 3:00 p.m. Saturday and close with dinner on Sunday. Probable dates and places are as follows: Oct. 28–29, Lokoya Lodge; Nov. 4–5, Byron Hot Springs; Nov. 11–12, Marysville Hotel; Nov. 18–19, Hotel Tulare; Dec. 2–3, Saratoga Inn.

The commission consists of C. T. Tinker, Oakland, Chairman; Geo. S. Martin, Berkeley; R. R. Arnold, Martinez; George Moore, Jr., Petaluma; Gilbert Wright, Sacramento; E. B. Kientz, Stockton; Ben Benson, Fresno; Peirce Coombes, Redwood City.

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